The third, the *geste* of Doon de Mayence, told of strife among Christians, of the perils of individualism, of the results of pride and "desmesure". Conflicts between feudal fealty and blood ties in this *geste* frequently gave rise to highly dramatic situations.

The remaining kinds of medieval French literature, down to 1547, are discussed by M. Jeanroy in the second half of the volume. Measuring his subject approximately by centuries, and including a chapter on Provençal authors, to whom he assigns the invention of the *nouvelle* while denying any direct contact between them and the French lyrists during the Second Crusade, M. Jeanroy shows a preference for the naturalness of the *roman d'aventure* and its variety of plot, notes the infiltration of Greek novelistic material into Western fiction, and looks to a more correct interpretation of the music of lyric poetry for a better understanding of it.

The thirteenth century, of a realistic trend, began to replace poetry with prose, for greater freedom, and to avoid word-padding in order to fill out lines. Arthurian poetry had been restricted in ideas and was conventional, but the prose *Lancelot* discloses a study of character and a conversational style. The *jeux-partis* of the day still interest by their personal tone; and allegory produced in Jean de Meung, not a subversive spirit, like Voltaire, but the first humanist. Under Philip the Fair social conditions were freely criticized, and the early fourteenth century saw many religious and political treatises. But imagination was lacking and lyric poetry docilely accepted its recently fixed forms. Later, translations and prose fiction were favored, while poetry, personal as well as learned, found a Chartier, who was also the first writer of classical French prose.

In Chartier's day there were patrons of literature, and libraries of richly illuminated manuscripts were being formed. Charles d'Orléans's language was almost modern, and after him came Villon. A surprising development of the liturgical drama characterized the last half of the fifteenth century, and in addition there was comedy that professionals often acted, while outright materialism animated *Pathelin* and the works of La Salle. The reign of Francis I. witnessed the overturnings of the Reformation, a movement that M. Jeanroy tellingly analyzes, and after 1540 idealism returned, with romances like *Amadis,* and poetry after Italian and ancient models. The volume is abundantly illustrated throughout by G. Ripart, and also by René Piot. F. M. WARREN.

Oxford Studies in Social and Legal History. Edited by Sir PAUL VINOGRADOFF, Corpus Professor of Jurisprudence in the University of Oxford. Volume VI. *Studies in the Hundred Rolls: some Aspects of Thirteenth-Century Administration,* by Helen M. Cam, M.A.; *Proceedings against the Crown, 1216–1377,* by Ludwik Ehrlich, B.Litt., D.Jur. (Oxford: Clarendon Press. 1921. Pp. x, 198, 274.)

THE two monographs included in the present volume treat from opposite sides the same general constitutional question, namely, the position

of the king in regard to the law, and the responsibility of his officers. In seeking some guiding theory of monarchy, the medieval mind halted between two opinions: the one moral and religious, regarding the king as subject only to God and His punishments; the other adhering to the possibility of legal limitations. Both of these ideas are reflected in apparently contradictory passages of Bracton.

The surest test of monarchial rights Dr. Ehrlich finds in the practice of the courts, wherein the king was perpetually a litigant. Records of cases are abundant, although for a view of every side of the question the investigator must go far afield into the unprinted rolls of exchequer and chancery. A thorough analysis of all the royal claims that came into dispute in the thirteenth century confirms the sentient view of Maitland, that monarchial rights were " intensified private rights ". This was not at all incongruous with recognizing that the king held a privileged position, which made him inaccessible to the ordinary forms of law. The first positive assertion that the crown is for certain purposes—*pro utilitate communi*—above the law is found in the celebrated case of 20 Edward I. Other cases give variants of the same principle. That special remedies should be devised for proceedings against the crown, far from being a matter of grace, as a later age might regard it, was at first considered to be an obligation, not the less real because it was moral. Much new light is thrown on the history of petitions, which the author, inclining to a Romanist view, believes were brought to a system by Edward I. as a result of his visit to Italy. It has not been proved, however, that in this or any other feature of English procedure the influence of the Church was more than a bare suggestion.

As to responsibility of officers, there was none except as the king himself permitted or required it. The development of a mode of accountability is traced by Miss Cam in the special inquests which Henry II. introduced and his successors elaborated. A careful tabulation of the articles and returns of these inquests shows a transition, from a stage in which the king's proprietary rights were the chief concern, toward a conception of public administration. In many instances the articles of inquisition, having thus been tested and applied, were incorporated by Edward I. into his statutes. Incidentally it is discovered how, from these " ragged rolls ", the Statute of Rageman got its name. A scrutiny of the Hundred Rolls also reveals that the edition of the Record Commission is misleading in many points. The workmanship of both studies maintains the high standard of the series. It is a surprise, however, after what has lately been written, to find Parliament mentioned as a body of three estates. The literal abbreviation of references (*e.g., C. D. D., D. D. C., A. P. E.,* etc.), without standardization, may also be objected to as causing a needless difficulty for the reader.

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